

*The resurrection*: (S, Mṣb, K:) so called because it surpasses, or predominates over, everything: (S, \* Mṣb, \* TA:) and also called الطَّامَّةُ الْكُبْرَى. (Har p. 346.)

طَمِيطٌ and طَمِيطَانِي (S, K) and طَمِيطِي (K) and طَمِيطَر (TA) A man having a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly: (S, K, TA:) and Aboo-Turāb explains [the pl. of the first] طَمِيطَر as meaning foreigners (عَجَم). (TA.) Hence the saying of the poet, (S,) Antarah, (TA,)

• تَأْوِي لَهُ قُلُوصُ النِّعَامِ كَمَا أَوْتُ •  
• خَرَقَ يَمَانِيَةً لِأَعْجَمِ طَمِيطَر •

(S, TA;) respecting which Fr relates his having heard El-Mufaḍḍal say that one of the most learned of men explained to him الخَرَقُ الْيَمَانِيَّةُ as meaning the clouds [app. likened to rags of cloth of El-Yemen], and الْأَعْجَمُ الطَّمِيطَرُ as meaning the sound of thunder: (TA:) or the latter hemistich is thus:

• خَرَقَ يَمَانِيَةً لِأَعْجَمِ طَمِيطَر •

and the verse means, *To whom* (referring to a male ostrich) *repair the young ostriches, like as herds of camels of El-Yemen repair to one who is impotent, and indistinct, or incorrect, in speech: he likens the male ostrich, in respect of blackness, and want of speech, to an Abyssinian pastor impotent, and indistinct, or incorrect, in speech.* (EM p. 231.) — طَمِيطَر signifies also *A sort of sheep, having small ears, and أَغْبَاب* [or what resemble devlapps], like the أَغْبَابُ of oxen: they are in the region of El-Yemen. (IDrd, TA.)

طَمِيطَةٌ A barbarousness, or vitiousness, or an impotence, or impediment, in speech, or utterance, so that the speech is not clear, or correct. (TA. [See R. Q. 1, of which it is the inf. n.])

طَمِيطِي: }  
طَمِيطَانِي: } see طَمِيطَر.

طَمِيطَانِيَّةٌ حَمِيرٌ The disapproved phraseology [or pronunciation] of the dialect of Hīmyer, (K, TA,) resembling the speech of the foreigners: thus expl. by Mbr and Eth-Tha'alibee and others: or, as some say, their change of ى into م [in اَمْرٌ for اَلْ; of which see several exs. voce اَمْرٌ]. (TA.)

طَمِيطَارٌ The middle of the sea. (K, TA.) — And hence, † Much fire: or the midst of fire: or the main part thereof: occurring in a trad. of Aboo-Tālib. (TA.)

طَمِيطَر: see طَمِيطَر.

أَذَى أَطْمَرٌ Vehement, or severe, annoyance, molestation, harm, or hurt: in the TA carelessly written اَطْمَر; and there said to be from طَمِتَ

الْفِتْنَةُ, q. v. See also an ex. in the Ham p. 363; where أَطْمَر occurs at the end of a verse for أَطْمَر used in a like sense; i. e. as an epithet, not as a verb.]

أَطَامِير is said in the K to signify The legs of a beast: but AA says, respecting the phrase مُسْتَعْدَاتُ أَطَامِير in a verse of Ibn-Muḥbil describing a she-camel, that the former of these words is used as meaning legs, and اطامير means brisk, active, or quick: and by another, or others, this latter word is said to mean تَطْمِرُ فِي السَّيْرِ, i. e. that are quick in pace. (TA.)

مَعْقُوصٌ شَعْرٌ مَطْمُورٌ [i. e. Hair plaited: or twisted: &c.]. (S, TA.) — And مَطْمُورٌ رَأْسٌ A head of which all the hair is cut off. (K\* and TA in art. رَق.) And مَطْمُورُ الرَّأْسِ A man having all the hair of his head cut off. (TA in that art.)

### طمت

1. طَمَتَتْ, (S, Mṣb, K,) aor. ٤, (S, K,) or ٥, (Mṣb,) inf. n. طَمَتْ; (Mṣb, TA;) and طَمِتَتْ, (S, Mṣb, K,) aor. ٤; (Mṣb, K;) [accord. to the former of which, the inf. n. of the latter verb seems to be طَمِتَتْ; but accord. to the K, it seems to be طَمَتْ;] She menstruated; said of a woman: (S, Mṣb, K:) the primary signification, accord. to Th; that of “devirgination,” i. e. “coition with the causing to bleed,” being one subsequently given to طَمَتْ: (TA:) or, as some say, for the first time: (Mṣb, TA:) and accord. to Lh, used peculiarly in relation to a girl, or young woman. (TA.) — طَمَتْهَا, aor. ٥, (S, Mgh, Mṣb, K) and ٤, (S, Mṣb, K,) the former accord. to most of the readers in the Kur [lv. 56 and 74], (TA,) inf. n. طَمَتْ, (S, Mṣb,) He devirginated her, (Fr, S, Mgh, Mṣb, K,) namely, a woman, (Mgh,) or his wife, (Mṣb,) causing her to bleed; (Fr, Mgh, Mṣb;) not otherwise: (Mṣb:) or, accord. to some, i. q. جَامَعَهَا, in a general sense: (TA:) in this sense the verb is used in the Kur; (Mṣb;) or, as some say, in the sense expl. in the next sentence: (TA:) and طَمَتْ, aor. طَمَتَتْ, she was caused to bleed by devirgination. (AHeyth, TA.) — طَمَتْ, (AA, S, TA,) inf. n. طَمَتْ, (AA, S, K, TA,) signifies also † He, or it, touched a thing: (AA, S, K, \* TA:) said in relation to anything that is touched: one says, مَا طَمَتْ ذَا الْمَرْتَعِ قَبْلَنَا أَحَدٌ, † No one touched this place of pasturing, or this pasture, before us: and طَمَتْ هَذِهِ النَّاقَةُ حَبْلَ قَطٍ † A rope such as is called عَقَال never touched this she-camel: (AA, S, TA:) and هَذَا قَطٌ جَمَلٌ مَا طَمَتْهُ حَبْلٌ قَطٌ † This is a camel which a rope has never touched. (TA.) — And طَمَتْ, inf. n. طَمَتْ † He bound the camel's fore shank to his (the camel's) arm. (TA.)

طَمَتْ Blood: (Fr, TA:) [the context in the TA seems to indicate that it means blood that

flows when a woman, or girl, is devirginated:] or the blood of the menses; (KL, and TA in art. جَزَر;) as also † طَمَتْ. (KL.) — And Dirt, filth, or pollution. (K.) — And A thing that induces suspicion, or evil opinion: one says, مَا يَغْلَانِي طَمَتْ There is not, in such a one, anything that induces suspicion, or evil opinion. (TA.) — And Corruption. (L, K; but not in the CK.)

طَمَتْ: see the next preceding paragraph.

طَامَتْ, (S, Mṣb, K,) without ٤, (Mṣb, TA,) A woman, (S, Mṣb, K,) or, accord. to Lh, peculiarly a girl, or young woman, (TA,) menstruating: (S, Mṣb, K, TA:) or, as some say, for the first time. (Mṣb, TA.)

### طمع

1. طَمَعَ بَصَرَهُ إِلَيْهِ, (S, L, K,) aor. ٤, (K,) inf. n. طَمُوخٌ (K in art. مَد, and TK) and طِمَاحٌ and طَمَحَ, (TK,) His sight, or eye, became raised towards it, (S, K,) i. e., a thing: (S:) or became stretched and raised towards it. (L.) And طَمَعَ بَصَرَهُ, aor. ٤, (L, Mṣb,) inf. n. طَمَحَ, (L,) or طَمُوخٌ, (Mṣb,) He raised his eyes; (L, Mṣb;) [and] so طَمَعَ بَصَرَهُ † أَطَمَعَ: (S, K:) or cast his eyes: (L:) towards a thing (إِلَى شَيْءٍ, L, or نَحْوَ شَيْءٍ, Mṣb): [said to be] from the phrase جَبَلٌ طَامِحٌ. (Mṣb.) And طَمَعَ بَعْيَهُ, said of a proud man, He raised his eye. (A.) And طَمَعَتْ بَعْيَهَا She (a woman) cast her eye at a man. (L.) And طَمَعَتْ [alone], said of a woman, She raised her eyes. (L.) And طَمَحَ إِلَى الرِّجَالِ [She raises her eyes towards, or looks at, men]. (S.) — And طَمَحَ, inf. n. طِمَاحٌ and طَمُوخٌ, (A, L, TA,) He (a horse) raised his head and his eyes in his running: (A, TA:) or he raised his fore legs; (L;) and so † طَمَعَ, inf. n. تَطْمِيعٌ (T, L, K:) [or the former, he was, or became, refractory, and overcame his rider, running away with him: for] طِمَاحٌ is syn. with جِمَاحٌ, (K,) or like جِمَاحٌ: (Yz, S:) one says, [a horse in which is refractoriness, &c.]. (S.) — طَمَحَتْ, aor. ٤, (L,) inf. n. طِمَاحٌ, (L, K,) is also said of a woman, meaning † She was, or became, disobedient to her husband, resisting him, hating him, and deserting him: (L, K:\*) and, thus said of a woman, طَمَحَتْ, (S, K,) or طَمَحَتْ عَلَى زَوْجِهَا, (A,) is syn. with, (A, K,) or like, (S,) جَمَحَتْ † [she went forth from the place where she used to pass the night, in anger, without the permission of her husband]: (S, A, K:) and طَمَحَتْ مِنْ زَوْجِهَا and جَمَحَتْ † she went forth from the house, or tent; of her husband, to her own family, before he divorced her. (TA in art. جَمَعَ.) And طَمَعَ إِلَيْهِ, like جَمَعَ إِلَيْهِ, said of a man, † He hastened, or went